JULY 1897.

Vol. XIV. No. 7.

SUBSCRIPTION,

$1.00 PER YEAR.

SINGLE COPIES,

TEN CENTS.

... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

142 West 21st Street,

NEW YORK.

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TO OUR SUBSCRIBERS.

We hope the subscribers who have neglected to renew their subscriptions this year will not delay any longer. We would fain believe it is only an omission on their part, which will be corrected when their attention is called to the matter. Subscriptions are as necessary to the life of a periodical as air, food and sunshine are to the human body. Knowing this, we hope our subscribers will supply the needed nourishment for the continued existence and growth of this magazine. If they contribute the food and air, to wit, subscriptions, we shall take care that nothing but sunshine shall gleam in its pages.

BOUND VOLUMES OF THE CONVERTED CATHOLIC.

The sets of bound volumes of THE CONVERTED CATHOLIC are becoming scarce. Those who wish to have a complete record of the work of this magazine should send their orders without delay. The first volume cannot be had at any price, but the twelve volumes that cover the period from 1885 to 1896 inclusive can be had for $12.00. Address this office.

BIBLE REASONS WHY WE ARE PROTESTANTS.

BY

REV. JOHN HALL, D.D., LL.D.

Pastor Fifth Ave. Presbyterian Church, New York.

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CHRIST'S MISSION

A Missionary Society known as Christ's Mission is now pushing forward the work for the conversion of the Roman Catholics that Rev. Mr. O'Connor has been conducting in New York since 1879. The growing importance of the work required a building where all the departments could be concentrated. This was accomplished in May 1891 when the present commodious building, 142 West Twenty-first street, New York, where the work is now carried on, was purchased.

Half the purchase money was paid on taking possession, and frequent payments have since reduced the debt until now it amounts to only $7,000. An appeal is now made to all Christian friends who are interested in the work to pay off this amount, and thus relieve the Mission of this burden. The property is held by a Board of Trustees—Messrs. Jas. B. Gilllie, Wm. Campbell, Andrew Neil, Rev. J. Stanley D'Orsay and Rev. James A. O'Connor. Contributions for the payment of the debt can be sent to them, or to the Treasurer, Mrs. William Campbell, 18 West 70th street, New York, or to the Secretary and Pastor of the Mission, Rev. James A. O'Connor, 142 West 21st street, New York.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, May 1887, the sum of $—— to be applied to the uses and purposes of said Mission.

.. THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. JULY, 1897. No. 7

EDITORIAL NOTES AND COMMENTS.

IF any one questioned the necessity of a magazine like this to uphold the truth of God and expose the false doctrine of the Roman Catholic Church, the extracts from the sermon of the Paulist Fathers that we published last month would be sufficient answer. They said: "Our salvation is the just reward of our labor; it must be earned by our good works. The crown of glory is not an alms thrown to a beggar; it is the payment due to our works. We have to earn, to merit the eternal life which God has promised." This sermon of the Paulists was published in the New York *Freeman's Journal* (May 9), and other Roman Catholic papers.

Such denial of God's sovereign power to save the lost, without money and without price, such repudiation of the work of Christ, who offered Himself for the sins of the whole world, whose blood cleanseth from all sin, who His own self bore our sins in His own body on the tree, who purchased our souls with the price of His own blood, who invites all to come to Him—the weary, the heavy laden, the poor, the rich—and drink of the water of life freely; such perversion of the work of God for the salvation of mankind; such practical rejection of the Son of God who came from heaven to save sinners, could not be deemed possible by Christian people in our enlightened age. Yet such is the teaching of the Roman Catholic Church. The people who are deceived by such doctrine should be told that "By grace ye are saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast; For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The Free Gift of God.

The admirable article by Dr. George B. Stevens of Yale which we are happy to copy this month from the *Sunday School Times* of June 5, 1897, is a magnificent presentation of the Pauline doctrine of salvation by faith, and not by works. It will confound the Paulists.

Protestants Deceived by Paulists.

The question will be asked, Do the Paulist Fathers teach such doctrine to the Protestants whom they are seeking to proselytise? We answer, No, not at first. But when they get those foolish Protestants on their knees to confess their sins, and terrify them by making them believe they will be lost unless

they receive priestly absolution, they have them in a condition to believe any absurd and unscriptural doctrine they may impose upon them—salvation by works, and not by faith, transubstantiation, purgatory, mariolatry, relics images, etc. Such Protestants are deceived, and after a time, when the whole Roman system is unfolded to them in all its absurdity, they realize what a fraud has been practised upon them. Then it is not easy for them to return to the fold of Christ and communion with Him, and many of them lapse into infidelity.

Leaving the Paulists.

While the Paulists are deceiving Protestants, their own people are leaving them in large numbers. More than a score of learned priests who joined the Paulists have returned to the secular priesthood. Of these the best known are Rev. Father Walworth of Albany, Bishop O'Gorman of South Dakota, Father Brann, of this city, who last month was elected a member of the Union League Club, the first Roman priest to receive that honor, though a converted Catholic priest, the late Professor Botta of the New York University, had long been a member of the club and was one of its vice-presidents when he died a few years ago. Father Lambert the editor of the *Freeman's Journal*, whom we often refer to as the "Ingersoll" Lambert, was also a Paulist. Sincere, honest, honorable, truth-loving men who are beguiled by the Paulists do not remain long with them.

A Paulist at Christ's Mission.

The Paulist Congregation was organized by the late Father Hecker, who had been a transcendentalist of the Brook Farm variety, to receive Protestant young men into the priesthood of Rome. But they did not come, and he was glad to get Roman Catholics. Even these did not remain with him. Many of them have been converted to Protestantism. The New York *Tribune* of Saturday June 12, 1897, had the following item in its city news:

"Rev. J. T. McGovern, formerly a member of the Paulist Society, who has been under the instruction of the Rev. James A. O'Connor for some time, will deliver an address at Christ's Mission, No. 142 West Twenty-first street, tomorrow evening, giving his reasons for withdrawing from the Roman Catholic Church and accepting the Protestant faith."

A large audience (including several Roman Catholics) was present to hear the eloquent address of Mr. McGovern and welcome him out of the darkness of Romanism into the light of the Gospel. Elder William Campbell of Dr. John Hall's Church, and a Trustee of Christ's Mission, led in prayer, and at the close of the service expressed his delight at the success of the Mission in the conversion of Roman Catholics, and notably of the priests, and the careful, conservative manner in which the work was conducted.

The address of Mr. McGovern, who is a cultured gentleman, thirty years of age, a graduate of the Catholic University at Washington, will be published in the August CONVERTED CATHOLIC.

Mrs. Mary Grant Cramer's Address.

One of the most spiritual and beautiful addresses ever heard at Christ's Mission was that delivered on Sunday evening, May 23, by Mrs. Mary Grant Cramer on "The Experience of a Christian Life," in which she told of her own conversion and consecration to Christ, and the sublime faith of her illustrious brother, General Grant. The address of this distinguished lady, who with her husband, Dr. M. J. Cramer, and her sister, Mrs. Virginia Grant Corbin, has shown much sympathy with the work of Christ's Mission, will be published in the August CONVERTED CATHOLIC.

PRIESTS CONVERTED AT CHRIST'S MISSION.

WHAT becomes of the priests who have been converted at Christ's Mission? Many of them are pastors of churches in various denominations, like Father Lambert in the Wesleyan Church, Kingston, Jamaica, West Indies, who has recently passed his final examinations in the doctrine and discipline of that Church with the highest honor, and is accounted one of the leading ministers of that city. Others are missionaries like Father Ferrando, the converted Spanish priest who is laboring in Venezuela, where his influence for good is already felt. His learning and eloquence in the Spanish tongue will commend him to his countrymen in South America. Others are teachers in various institutions where it is not expedient that their former connection with the Roman Church should be known. The authorities of such institutions of course have been informed of the facts relating to these converted priests, but it is not necessary to their success as teachers to take all the world into their confidence.

Other priests who have been at Christ's Mission are now physicians, like the Italian priest who was at the Mission in 1894 and is now practising medicine among his countrymen in Connecticut. This priest's father is a physician in Italy, and the young man had made some study in medicine before he entered the priesthood.

DR. PAUL POLLACH.

Many priests turn to medicine as a congenial profession after they withdraw from the Roman Church. The best known of these gentlemen is Dr. Paul Pollach of Chicago, who as a graduate of the Propaganda, Rome, and as Missionary Apostolic in China had become distinguished in the Roman Catholic Church, and who, after first coming to Christ's Mission in 1893 and withdrawing from the Church of Rome, commenced the study of medicine in this city and completed his course in Chicago, where he graduated as a physician in 1895. Dr. Pollach took a post graduate course of study in Paris the same year, giving special attention to diseases of the nervous system, and following up this study in the best colleges of this city during the spring of 1896, when he was a resident of Christ's Mission. He is now winning distinction as an expert in this special line of practice in Chicago.

In a previous issue of THE CONVERTED CATHOLIC reference was made to Dr. Pollach's success in the treatment of nervous prostration, the result of overwork, and kindred troubles to which brain workers are subject. Through inadvertence we omitted to give his address at the time, and as this omission brought a letter of inquiry from a minister who was suffering from overwork, it gives us pleasure to say that Dr. Pollach's office is at 76 Twenty-fourth street, Chicago, Illinois. Besides his medical practice Dr. Pollach is actively engaged in Christian work, giving his time gratuitously to two dispensaries which he has established in connection with missions in the most destitute part of Chicago. Dr. Pollach also takes an active part in the work of the Wabash Avenue Methodist Episcopal Church, which he is a member.

Among the priests who have been recently converted at Christ's Mission and who are now doing good work may be mentioned the Rev. Thaddeus Jakimowicz, who is now a Baptist missionary successfully laboring among the Poles in Buffalo, N. Y., and Rev. Antonio Milanesi, who has been doing similar work for the Italians of that city, and who expects to become a missionary of the Christian Alliance in South America.

AN ITALIAN MAYOR COMMENDS MILANESI.

A full account of Mr. Milanesi's conversion appeared in THE CONVERTED CATHOLIC last year. Some agents of Rome and Satan sought to injure him by stating that he had been in this country for a longer period than he had declared. As he came to Christ's Mission soon after he landed in New York, and as his testimonials were excellent and of recent date, we were satisfied that he was all right. But to make assurance doubly sure, Mr. Milanesi wrote to the Mayor of his native city, where he had also been a priest, and in due course there came the following reply, which we translate from the Italian :

NAPLES, Sept. 15, 1896.

To the Most Illustrious Signor O' Connor in New York :

It is purely in an official capacity that I reply to a note which was sent me by my former townsman, Antonio Milanesi, who is now in the United States. First of all I must declare that I cannot deliver a legal certificate concerning his departure from Italy, because the necessary fee for the same has not been forwarded, and such documents must be written on stamped paper, costing sixty centimes, and then submitted to the Minister of Foreign Affairs for registration, which proceeding requires an outlay of six francs, besides the cost of postage.

This being premised, I declare that the said Milanesi left Villamaine the tenth day of the month of April, 1896, and quitted Naples the latter part of the same month. By information received he arrived in New York the fifteenth of May, 1896.

I do not know whether the report which is current about him be true; to wit, that said Milanesi has renounced the Roman Catholic Church. In any case that would not astonish me at all, for while that gentleman belonged to our communion he discharged the duties of his ministry only in a perfunctory manner. In reality his heart and mind were corrupted by a certain Count ———, and by an individual named Pons, who have spread here at Naples the pernicious doctrines of Protestantism.

The fact that Milanesi has become a Protestant is one of extraordinary gravity, because such a scandal was never seen in this country—that a minister of God should become a sectary and follower of Satan.

Hoping that this is not true, I present you my respects, and am,

Yours devotedly,

GIOVANNI MARCONE,

Mayor of Villamaine.

The count referred to by the Mayor is a Christian gentleman to whom Mr. Milanesi had applied for instruction when he felt the foundations of Rome's dogmas slipping from his feet, and who by his wise counsels led him to see the radical differences between Romanism and the Christianity of the New Testament. Mr. Pons is a minister of the Gospel residing at Naples who also sympathized with the young priest in his search for light, but could not help him materially in breaking the bonds that held him in spiritual slavery. Not until Milanesi came to Christ's Mission did the light of the Gospel enter his soul in its fulness and beauty. There he learned rightly to divide the word of truth. He renounced Romanism and accepted Christ as his personal Saviour. Dr. Pollach was then at Christ's Mission and lovingly comforted the converted priest. Mr. Milanesi has continued faithful to the teaching he received at the Mission. He has been received into the fellowship of the Methodist Episcopal Church. If the brethren of that church in Italy should need a truly converted worker in that great field of missionary labor no better man

than Mr. Milanesi could be found. From time to time we read with pleasure some articles from his pen in the *Evangelista* of Rome, the excellent weekly paper of the Methodist Episcopal Church in Italy.

REV. ALEXANDER BECHGER.

One of the most pleasing communications we received last month was a letter from the Rev. Alexander Bechger, the converted Roman Catholic priest who came to Christ's Mission in 1893 and remained the honored guest of the Mission for six months, when he was received into the Classis of the Reformed (Dutch) Church and appointed pastor of the Holland Church in this city. Afterwards he became connected with the Reformed Church at Antwerp, and is now working among the Dutch sailors in London, where his services as a learned preacher of the blessed Gospel of the Son of God and his faithful ministry as missionary pastor and evangelist are bearing abundant fruit.

Father Bechger had occupied responsible positions in the priesthood of Rome both as a member of the Dominican Order in Holland and Belgium and as a secular priest. In 1884 he officiated as assistant at St. Stephen's Church in this city when Father Edward McGlynn was its pastor. If McGlynn had been converted like Father Bechger and accepted Christ as his Saviour, looking to Him alone for salvation, he would be a useful man in his generation. But notwithstanding the notoriety he received when he was excommunicated and cast out of the Roman Church by direct orders of the Pope, his work has come to naught. He is silent since he went to Rome and kissed the Pope's toe. Now he is eating his heart out in the small country parish where he is doing penance for his sins against the sacred person of the Pope, whom he called an old bag of bones and other undignified names. Father Bechger is a good minister of Christ, whom it was a pleasure to welcome to Christ's Mission, while McGlynn is an "absolving machine" whom no one respects or honors.

The following extracts from Brother Bechger's letter will be read with interest by the friends who were interested in him when he was at Christ's Mission and who now rejoice that he is doing a great work in the Lord's vineyard:

126 JAMAICA STREET, E.
LONDON, ENGLAND, May 26, 1897.

Dear Brother O'Connor:

I receive THE CONVERTED CATHOLIC every month and read it with the greatest interest, not once only, but many times, and I rejoice at the progress of the work of Christ's Mission in saving the priests and people of the Roman Church that come to it in increasing numbers. Our Lord is doing a great work through the instrumentality of your Mission, and it is the wish and prayer of my heart that by the grace of God the work may be increased more and more. I have joined the Protestant Alliance, which is a great force against the intrusion of Romanism in England. I hope to take part in the meetings of the Alliance and do something for the conversion of the poor deluded Roman Catholics also.

My work in this great city is many-sided: First, among the Hollanders in East London; second, among the Dutch sailors; third, in the Dutch Young Mens' Christian Association; and lastly, among the Dutch gardeners in Richmond and South London. The good Lord is blessing the work, especially among the sailors, for whom we have obtained a long desired meeting place in St. George street. We have called it the Sailors' Christian Union, and we meet twice a week. After many trials and difficulties experienced in Holland and Belgium, our good God has opened the way for a useful work here. We have endeavored all along to

sow the Gospel seed in the spirit of Christ, and the reaping is in His hands. This is the reward and comfort of every Christian worker.

I send my love to all in Christ's Mission, which I found to be the abode of peace and happiness. May our blessed Lord guide and keep you in His grace and love, and His spirit ever abide with you all in the dear Mission that bears the Saviour's holy name. I am, dear brother, yours ever faithfully in the love of Jesus Christ.

ALEXANDER BECHGER,
Missionary Pastor.

GOOD INFLUENCE OF CONVERTED PRIESTS.

Dr. Victor Vanoli is another priest who came directly from the Roman Catholic Church to Christ's Mission, and was there converted. After a residence of seven months in the Mission he found friends to aid him in the study of medi cine, which he is now pursuing in Bellevue Hospital Medical College in this city. Some months ago he was received into the membership of the Sixth Avenue Baptist Church, Brooklyn, and baptized by our beloved friend, Rev. George C. Needham, who was then supplying the pulpit of the church.

Many other priests who have found Christ's Mission a haven of rest for their weary souls that had been shipwrecked by Rome's superstitions are now useful members of society in various walks of life enjoying the happiness of fellowship with Christian people and earning a livelihood in the pursuits for which they are fitted. The Mission has been a door of hope to them for this life and the life that is in the Home "over there," where admission is by faith in Christ and doing the works that He commanded. All these converted priests love their brethren according to the flesh, their former co-religionists, and earnestly desire and pray to God that they might be saved with an everlasting salvation.

As time goes on the way and manner of life of these converted priests cannot but disarm the hostility of their relatives and friends who are still in the darkness of Romanism. Indeed, many of the relatives of these priests have also been converted, and the Holy Spirit will lead many more out of darkness into light when they see that the priests whom they accounted "lost" have proved themselves honorable, upright Christian men.

"EX-PRIESTS" NOT CONNECTED WITH CHRIST'S MISSION.

It is significant of the good work Christ's Mission is doing that the priests who have been converted there—those who have not only turned away from the Church of Rome, but have accepted Christ as Saviour and Friend and seek to follow Him—are not to be found on the public platform denouncing Popery and reviling Roman Catholics. They are all engaged in better business. We do not condemn the few ex-priests who go through the country heralded by flaming posters and handbills exposing the iniquities of Romanism, even when they put on the fantastic vestments of the priestly office and make a mockery of the mass, etc. Such men we are glad to say do not call themselves "converted pries's." The title "ex-priest" is more sensational and "draws" better where an audience can be gathered in a public hall to hear lectures that are often unsavory.

As we have said, those "ex-priests" have a right to deliver their lectures wherever they can get a hearing, but they have no connection with Christ's Mission. The converted priests who go out from the Mission carry with them zeal for the salvation of souls, especially of their brethren who are still in the bondage of Rome. In this they ought to have the sympathy of all Christians.

CONVERSION AND EXPERIENCE—THE BIBLE AND ROME.

BY HON. ALEXANDER MUDD, MONTGOMERY CITY, MISSOURI.

I WAS born of a well known Roman Catholic family in Charles County, Maryland. The ancestors of both my father (Major Theodore Mudd) and mother (whose maiden name was Dolly or Dorothy Dyer) immigrated with the colony of Lord Baltimore, from whom they received large grants of valuable lands, upon which I was born, raised and educated; though the entailment (under the English law) had been cut off by my grandfather shortly after the Revolutionary War.

My father filled several important offices and represented Charles County in the General Assembly of Maryland. The same honor has been conferred upon me as the Representative of Lincoln County, Missouri, in the State Legislature. I mention this merely to show that our family has been at least the average in common sense, education and material wealth. We had an excellent Roman Catholic library which included Reeve's Bible History, Gahan's Church History, Milner's End of Religious Controversy, etc., but there was never a copy of either the Old or New Testament Scriptures in our family during the time I lived there, though I was more than 21 years old when I left home.

Such was and is now the dire consequence of the Index Expurgatorius as published by the Holy Œcumenical and General Council of Trent, lawfully assembled in the Holy Ghost by Pope Paul the Third, from 1545 to 1568, and of many other infallible papal authorities forbidding the Bible to be either published or read in the living language of the people. These decrees were rigidly enforced until 1778, when Pope Pius the Sixth was induced to permit the most Rev. Anthony Martin, then Archbishop of Florence, to translate from the Latin Vulgate and publish the Bible with approved commentaries in the Italian language, with his infallible command that the laity should be allowed to read it only by first getting a certificate from the parish priest and the bishop, who could then grant a permit to read it.

In 1845, when I had passed my twenty-fifth year and had never seen a copy of the Old or New Testament in any house where I had lived, I bought a Douay or Roman Catholic Testament, which, as the title page said, had been translated from the Latin Vulgate and published under the auspices and diocesan seal of the most Reverend Henry Conwell, bishop of Philadelphia, whose approval was signed on the eighteenth of December, 1824. Then for the first time I had the opportunity of comparing the teaching of the Roman Catholic Church with the inspired written Word of God. The comparison was not favorable to Roman Catholicism. My convictions led me to take a decided stand on the side of God's Word. Then began my troubles with the Irish priests and my relatives and friends, which I will not go into now. My life was spared only because the *auto da fe* could not now be publicly enforced.

Our Irish priest, the Rev. Daniel Lyne, called a secret council to consider my case. Mr. Dayton Crider, a Roman Catholic friend and neighbor who was at the caucus, confidentially told me that assassination was threatened. This so alarmed me that I slept but little that night. In the morning I went through Milwood to Troy, our county seat, and before a notary made affidavit to the facts I had learned, and instructed him that if anything should happen to me he was immediately to send a coroner, who should summon witnesses, etc. On my return home through Milwood I saw Priest Lyne and several members of the

caucus standing in my brother's store, the same men whom I had instructed the notary to summon should they dare to carry out their threat. I told the priest what I had just done, and on witnessing the effect of my communication I went home and slept soundly that night, feeling almost as safe as though I lived in a Bible reading Christian land.

QUESTIONS FOR BIBLE READERS.

First.—Can there be a common sense Bible reading Christian who will carefully read the New Testament Scriptures and fail to see that the whole gist and purpose of the inspired writers is to teach the people that there is but one recognized Priest between God and the poor fallen race of Adam, and He is the Lord and Saviour Jesus Christ, to whom alone man should make the voluntary sacrifice of his own personal will?

Second.—Is not the evidence clear for every sensible Bible reading Christian to believe the Bible to be the inspired Word of God, and that the New Testament is the last and final covenant, the full and perfect covenant between the God of heaven and the poor fallen race of Adam, and shall be as long as sin and death exist or the sun and moon endure?

Third.—Does not every intelligent reader of the Bible possess the self same evidence for believing that after the New Testament had been declared complete, every miracle-working priest, mesmerist, hypnotist or spiritist, came from hell and not from heaven, from the devil and not from God?

Fourth.—Can any intelligent Bible reading Christian fail to see that neither the sacred or profane history of human worship, nor man's experience as a worshipping creature has ever given us a single example of any god or any demon having been worshipped by human beings without the voluntary sacrifice of their own personal wills to the will of a recognized mediating priest?

Fifth.—And that in every example of pagan, Jewish and gentile worship the recognized priests have obtained supreme and absolute control over the mental and physical powers of their respective sacrificing devotees?

Sixth.—Can any sensible Bible reading Christian man fail to see that the doctrine of the co-divinity and co-equality of both the god and the priest did not originate with the inspired writers of the Scriptures, but was held by all nations of the world before the Bible was written?

Seventh.—And if God should continue to send upon the earth miracle-working messengers and priests after the Scriptures had been completed, how can any sensible Bible reader ever know that the canon of the Scriptures has been established, and that the Bible is the one and only written Word of God that can neither be added to nor taken from?

Eighth.—Can any intelligent Bible reading Christian believe what the papal priests claim in such works as those of Dr. Milner as revised and published in 1810, that the end of all religious controversy has been reached, while they declare that by innumerable miracles God himself has testified that the Pope of Rome is His infallible vicegerent upon the earth, the ruler of the Kingdom of Christ; and they make this the source of untold wealth and dazzling splendor, pilfered from their deluded, sacrificing devotees, thus fulfilling the Scripture that false christs and false prophets should arise, and shall show signs and lying wonders to deceive, if it were possible, the very elect? But take heed. Behold, God hath told us all these things of human priest worship. (See Mark xiii. 22, 23.)

[The writer of this article is the representative of one of the old Maryland Catholic families who could not be a Roman Catholic and a Bible reading Christian at the same time. There are thousands like him.—Ed. C. C.]

OUR ATTITUDE TOWARDS THE ROMAN CATHOLIC CHURCH.

BY REV. FRANCIS WATRY, CLAYTON, CAL.

IT may seem somewhat strange to many of the readers of THE CONVERTED CATHOLIC for me to attempt an answer to this question, What should be our attitude towards the Roman Catholic Church? My own attitude toward Roman Catholicism has been severely criticised time and again. At the close of a lecture on, Why I left the Roman Church, a good brother once whispered into my ear, "If that is the way you are going to deal with Rome people will surely suspect you of being a Jesuit in disguise." A number of letters have come to me from different parts of the country variously estimating my own estimate of Romanism, of which one says that "it is the wickedest thing Satan ever devised to deceive man." Some go so far as to insinuate that I am either ignorant of or unwilling to reveal "the abominations of Rome," and refer me to several sources for information.

Now I have no doubt that there is much wickedness in the Roman Catholic Church that I know nothing of. But there is also a great deal of wickedness outside of that Church that I am ignorant of. And when these things do come to the light so that one cannot help seeing them it would seem well to remember the words of our Saviour on a memorable occasion, "He that is without sin among you, let him first cast a stone at her." And if the awful tales of wrongdoing within the Roman fold that are often retailed at great cost to the credulously inclined were true, what good would it do to make them known everywhere? To many people this would look like persecution, and Rome, like a great many other things, thrives on persecution. The big boy may call the small boy a liar, and think himself all the bigger on account of it, and the latter may venture the stereotyped retort, "And you are another," but neither of the two is any the better for it. Or the same big boy may apply the same epithet to one of his own size, and a few black eyes may be the result, but their souls are none the whiter because their eyes are blacker.

It seems to me that our attitude towards Rome should be based upon the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." Not what men actually do to us, but what they *should* do, ought to be our guide. We demand from others absolute freedom of thought and utterance and action. Shall we refuse to grant the same to others? We seek forgiveness of our sins before God, and not before man. What right have we then to summon the Roman Catholics for their sins before our own tribunals? But we do not claim infallibility for ourselves. Hence we have a right to deny that the Pope or anybody else is infallible. We do not want any one to follow us blindly and accept our theories without investigation. So we positively refuse to shut our eyes and follow anybody else in the dark. We can demand the unlimited right to differ from others simply because we are willing that they should have the same right to differ from us, etc., etc.

To my mind the whole Roman system is one colossal error, irreformable and unredeemable. It is made up of a Jewish body and a pagan soul, clad in a Christian garb. And in this remarkable crossing many of the best qualities of each have been sacrificed. Our attitude towards it should be the same as that toward error in general. The best way, apparently the only safe and effectual way, of doing away with error is by the bringing in of the truth. Give me

the truth and error will die within me, and the dead will bury their dead. Rome, like every other error, will live and thrive so long as there is room in men's minds and hearts for error. And there will be room for error there until men shall go for truth to the only Fountain. "Then, said Jesus to the Jews, If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." When Roman Catholics can be brought to discard human authority in matters of faith and practice and come to Christ and humbly accept Him as their personal Redeemer and faithfully continue in His word, then shall the promise be verified to them also. They shall know the truth and rejoice in the freedom it gives from Roman as well as from every other error. Darkness will not disappear from your room by hammering on the wall, but by opening the shutters and raising the curtains. The sun will do the rest.

I believe in the ultimate and absolute triumph of truth over error in God's own time. Hence I have not the slightest doubt that any and every effort to see, and let others see, the truth will ever be in vain. The error of Rome will, together with every other error, eventually pass away. For my own views I have no anxiety. Whatever of truth there is in them is everlasting and indestructible, and whatever of error there may be there is doomed to destruction, and the sooner it passes away the better. Our first and chiefest anxiety should, therefore, be not concerning the errors of Rome, but rather that the truth may be seen and known of us and of all men.

An attitude of uncompromising hostility and unmeasured denunciation toward everything that is Roman Catholic and toward everybody who cannot see except through Roman glasses is unreasonable and unwise. Exaggeration and misrepresentation for the sake of gain or applause is beneath contempt. God pity the perpetrators of these things! On the other hand an attitude of stolid and stupid indifference toward the claims, theories and practices of Rome is little less than criminal. Thousands of our best and noblest men gave their lives freely and gladly to remove the curse of slavery from the fairest of lands. Here, too, we are face to face with slavery. May God mercifully raise up an army of heroic men and women through whose wisdom, zeal and self-sacrifice Roman Catholics may be freed from a bondage that is unspeakably galling. Above all, let love be our motive and our guide, that love of which Paul says that it "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Monasteries and Workhouses.

Roman Catholic writers frequently refer to monasteries and convents as beneficent, charitable institutions, and Protestant writers who ought to have more sense fall into the Roman way of looking at these organizations. But the new Bishop of London is not such a Protestant. Recently he presided at the anniversary dinner of the Artists' Benevolent Institution in that city and said:

"Sometimes a man was said to be as good as gold and ought to go to heaven, but he was of no use. In the old times of the monasteries some people could spend their days in decorating the walls with frescoes and in illuminating missals, but these places, so necessary to certain classes of the population, were swept away, superseded by the less popular institution of the workhouse."

THE CONVERTED CATHOLIC will be sent to New Subscribers for eight months, beginning with the May number, (**May to Dec. 1897**) **for 50 cents.**

THE ROMAN CHURCH AND THE POWERS OF THE WORLD.

THE Founder of Christianity had not a place where to lay his head. "My Kingdom is not of this world," said He to Pilate. His throne was "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

"When He perceived that the people would take Him by force to make Him a King, He departed into a mountain himself alone."

"The tempter took Him up into an exceedingly high mountain, and showed Him all the kingdoms of the world, and the glory of them; and said unto Him, All these things will I give thee, if thou wilt fall down and worship me.

"Then Jesus said unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The disciples were not greater than their Master. "We are made a spectacle unto the world, and to angels, and to men," said Paul. Yet he was able to hire a house in Rome where he received all who came to him, and preached the Kingdom of God, a Kingdom not made with hands, eternal in the heavens.

In the history of the Christian Church there came a day when the chief presbyter or bishop of Rome sought to establish a union between the kingdoms of this world and the Kingdom of Christ. He succeeded. The Empire fell, and the throne of the Caesars was claimed by the rulers of the Church. At first it was claimed that the Emperor Constantine in the fourth century had conferred on Sylvester, bishop of Rome, the imperial palace, and jurisdiction over the cities and provinces adjacent to Rome. This edict of Constantine has long since been pronounced a forgery, but, notwithstanding, the Church of Rome to this day asserts its claim to the "States of the Church" based on this forgery.

The Italian people, however, all Roman Catholics, have successfully resisted that claim in our generation by depriving the Pope of all temporal power, so that he does not own a foot of land in Italy, except the garden of his Vatican palace.

As the Pagan temples were transformed into Christian churches, so the rulers of the Church, with high ambition, resolved to establish a universal kingdom on the ruins of the Empire. The Pontifex Maximus of Paganism became the Supreme Pontiff of the Church, and the altars and statues of gods and goddesses were used for the worship of saints. The statue of St. Peter, at the entrance to the great church of that name, was originally a statue of Jupiter.

In the eighth century the Pope, a word which had come into use only in the sixth century, formed an alliance with the Frankish King, Pepin, who crossed the Alps and defeated the enemies of the Papacy. Pepin and, after him, Charlemagne confirmed the supposed grant of the endowment of territory to the Church of Rome.

From that period on through the Middle Ages war raged in every country in Europe between the Church and State. The kings of the earth cared nothing about the Kingdom of Christ as such. Their warfare was against the usurpation of temporal power by those who claimed to be the representatives of Christ. And, in truth, neither did the Popes, with few exceptions, concern themselves with spiritual things. More than one of them donned the armor of warriors and headed armies to contend in battle for the rights of the Church. Emperors and kings were compelled to prostrate themselves before the rulers of the Church, even as are the public men and politicians of our day who seek to

obtain office by the Catholic vote.

At one period Germany, France and England held their crowns by favor of a Pope (Innocent III). The Popes of the Middle Ages claimed universal sovereignty by divine right. The Church of Rome in our day has abated not one jot of this claim. Nay, it has gone farther, for whereas the decrees of the Church were formerly promulgated by Councils, now the Pope of Rome has been declared infallible, and councils are unnecessary.

The culmination of blasphemy has been reached when one man declares that he is lord of lords and king of kings on the earth by right of his position as vicar of Christ. He is the voice of God on earth, the only one, and outside of the Church of which he is the head there is no salvation.

The infallibility of the Pope by virtue of his office as vicar of Christ, without regard to the character of the man, has been explained by a learned Jesuit, Professor Erbermann, of Mayence, in this way: A thoroughly ignorant or bad Pope may, nay, will be, infallible, for God has before now pointed out the right road by the mouth of a speaking ass."

"Were the Pope to err," said Cardinal Bellarmine, "by commanding evil, or prohibiting good, the Church would be bound to believe vice to be good and virtue evil."

Such a Church is not the Church of Christ. It has departed from the faith once delivered to the saints. Its distinctive doctrines are corruptions of Christianity, substitutions of the commandments of men for the truth of God, presentations of strong delusions that cause men to believe a lie.

The Church of Rome substitutes Mary for Christ as the only hope of sinners. In the lessons of the Breviary—the book of psalms and prayers used daily by all priests—the Virgin Mary is addressed as "the only hope of sinners"—"*tu es spes unica peccatorum.*" The sacraments and priestly power are substituted for the cleansing power of the blood of Christ applied to the soul by faith.

The infallible Pontiff is substituted for the Holy Spirit whom Christ sent to teach all truth. Theologians who search for the sin against the Holy Ghost might, with profit, consider the claims of the Pope, who says that he is the sole infallible teacher of faith and morals in the Church of Christ. The Holy Ghost, the Spirit of Truth, is the teaching power in the Church, and he who usurps His place is guilty of sin.

The Protestant Christian world may decry the papal claims, temporal and spiritual, but one half of Christendom, so-called, accepts these claims as established truths; and the deluded people should be enlightened.

As to whether the Pope is Antichrist, if we take the word *anti* to mean substitution for, as well as opposition to, we find that he sits on his throne in Rome claiming to be the substitute for Christ on earth, and the doctrines and commandments that emanate from him must be obeyed and are enforced as rigorously as the commandments of God.

Some Popes can be commended for the exercise of their authority as "universal bishop," among others, Clement XIV., when he suppressed the Jesuit Order in 1774; and the present Pope, Leo XIII., when he declared recently that the clergymen of the Church of England who sought recognition from him, had no valid orders in the line of apostolic succession, but were only laymen masquerading as priests.

The powers of the world, kings and princes, submitted to the domination of the popes because they acknowledged the spiritual power in the hands of these so-called vicars of Christ.

The Inquisition was possible only by the alliance of the Church with the powers of the world. The assertion of truth in opposition to errors in doctrine that flooded the Church under papal rule, or even disobedience to the commands of the Pontiff was heresy, which was punishable by death; but the victim was handed over to the secular arm for execution. Rebellion against the Church was treason to the State. Thus Pope and prince worked together for the suppression of the truth, the enslavement and destruction of the soul. Conformity was synonomous with hypocrisy; and as it was in the beginning, is now, and ever shall be, where the rights of conscience are violated.

Prince and peasant alike believed that the only way to heaven was through the door of Rome, and the Pope possessed the key.

A Roman Catholic may believe in Christ and His atonement with the fulness of faith that characterized the Apostle Paul, but if he does not believe in the infallibility of the Pope he shall be damned.

The word of the Lord to those in that Church who are Christians, in spite of its corruptions, is "Come out of her, my people."

He who runs may read the policy of the Roman Church in our day. It is not to revive religion in Catholic countries where ignorance and superstition abound, but, as Cardinal Manning said, to subjugate an imperial race, like the English, and to make America Catholic, as Archbishop Ireland said at the Catholic Congress in Baltimore ten years ago. Towards the accomplishment of this purpose the Jesuits and Paulists are running to and fro in the land preaching to Protestants what they euphemistically call "Missions to non-Catholics." Their methods are to tone down the harshness of their distinctive doctrines, and they use even the domestic servants in Protestant families as bait to fill their churches at these meetings. Every pervert to their faith is exploited in the daily press, which they cultivate assiduously.

The Reformation of the sixteenth century did not purify the Church of Rome. It called the people out of it, and they came, and they are coming still. Roman Catholic writers say that twenty millions of souls have been lost to their Church in this country.

Deception and perversion of the truth are not unknown in the Church of Rome in our day.

More than twenty years ago, when it was announced to the world that Lord Ripon in England had become a Roman Catholic, it was generally accepted that he had been a recent convert; but the fact was that he had been privately received into the Roman Church a year before the announcement was made public. The cause of the delay was that he was Grand Master of the Free-Mason Society, and it would cause a great scandal if it was announced that he had gone over to Rome, the great enemy of Free-Masonary, during his year of office. When his term had expired and his successor was appointed, then the announcement was made.

It is also a fact that there is no record of the date or year when the great Englishman, John Henry Newman, who became a cardinal, was received into the Roman Church. It is generally believed that he had been a Romanist long before his secession to Rome was announced. Last year the niece of the bishop of the Protestant Episcopal Church of this city went over to Rome, and it appears that she had been secretly received into the Roman Church a year before. Many cases of this kind could be mentioned to show the habitual deception of those high ecclesiastics who claim to be the only successors of the Apostles in the government of the

Church of Christ. It was a Roman Catholic bishop, Talleyrand, who said, when he became a famous diplomatist, that speech was given to man to conceal his thoughts.

We have "Catholic Clubs" composed of Roman Catholic young men at Yale, Harvard, and other Universities. Their object is not to cultivate or develop the spiritual life within the lines of their Church, but to guard its interests from attacks in the department of history and philosophy by professors who would speak the truth on these subjects. Some years ago a member of the faculty of Yale in the law department, a Protestant, (Professor Robinson), became a Roman Catholic, and he not only continued to hold his chair, but was allowed to establish a Catholic society in the University for the propagation of the doctrines of Rome. To the relief of Protestant parents who perceived danger to the faith of their sons in the influence of such a man, last year he accepted a call to the Catholic University at Washington where he is free to disseminate the doctrine of the infallibility of the Pope as superior to all human law.

The eulogists of the present Pope declare that he is chiefly distinguished as a diplomat. He and his agents are continually dabbling in the politics of nations. The political power of the baser elements in our municipal government is derived from the rumsellers, nine tenths of whom are members of the Pope's Church. I speak from the experience of the past when I was a Roman Catholic priest, that more money is contributed by saloonkeepers to the treasury of the Roman Church than by any other class. The female relatives of these men pay liberally for masses and prayers in the hope that God will wink at the iniquity of the business.

Romanism is ignorance of the truth of God. It is spiritual darkness. Bring in the light and darkness will disappear. Let the Church of Christ seek the salvation of the deluded victims of Popery, and they will come to the knowledge of the truth.

Letters From Friends.

An honored servant of God writes: "You have for more than a year kindly sent me THE CONVERTED CATHOLIC. I hail it with joy and read it with avidity, and love you more and more every time it comes, for in every issue you give the simple and direct way of salvation through Christ alone. After reading the June magazine I began to love your blessed wife, who on page 168 gave an incident in the work of Christ's Mission. I hope she will soon be able to tell us the sequel of it, the true conversion of the young man referred to and the blessed consequences of it by his converting others.

"I am an old man, nearly 80 years, an old minister of the Gospel, by reason of infirmities without a field of labor in my Church (Reformed Dutch), and without any income, or else I would long ago have sent contributions to your Mission. However, I send one dollar to help you in your work where most needed; use your own judgment. God's blessing and the blessing of an old man be upon your work. H. S."

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From a friend and subscriber in Kansas City, Mo., we received the following: "Your good and reliable magazine has afforded me much comfort and instruction for the last seven years, since in its work it aims to point out the Way, the Truth and the Life to the dupes of the Church of Rome, and so far as I can judge, to stand as a rampart against the ingress of error in religion, in morals and in public virtue. Thank God for your 'back-bone.' Our times need strong defenders of Protestantism.

"J. C. D."

ROME IN AMERICA.

MGR. Martinelli, the Papal Delegate, was present at the celebration of the golden jubilee of the Roman Catholic diocese of Albany, N. Y., last May, when he said in an interview published in the Albany *Times-Union*, May 24, 1897.

GROWTH OF THE CHURCH.

"The progress and development of the Roman Catholic Church in the United States is truly wonderful, especially in late years. Only think of it. There are now sixty-four bishops in this country, and you have not to look back so many years when a bishop was a rarity in several large districts. Then there are zealous priests and large congregations, increasing constantly in number, and on every side are new churches going up, Catholic schools established and other institutions representing the faith, all testifying to the zeal and devotion of clergy and laity."

"Do you think that this progress will be maintained?" asked the reporter.

"Certainly. It would be impossible to overestimate the future grandeur of the Church in America. Its past progress has been phenomenal; its future is likely to be still more so. Its divine influence finds receptive soil here in which the faith will spring up and flourish with unexampled vigor and perennial strength."

As will be seen Martinelli, like his master the Pope, is confident that this will become a Roman Catholic country, the greatest in the world. We have repeatedly said that if the American people want the Roman Church to rule over them, their wishes can be gratified. But they should not forget the lessons of history—that wherever Rome has ruled, political ruin and moral degradation have followed. And yet our public men, politicians and publicists, are blind to the dangers that threaten the country from the Roman Church.

EVILS OF ROMANISM.

Many ministers also are silent regarding the evils of Romanism, but thank God, there are some who see the danger and raise a warning voice. At the General Assembly of the Presbyterian Church in Winona, Indiana, last May, Rev. Dr. William C. Roberts, secretary of the Board of Home Missions, delivered an eloquent address on the three great evils which threaten the United States. These are:

1. The indifference of God's people.
2. Romanism.
3. Materialism.

Regarding the dangers from Romanism he said the Roman Catholic Church had representatives in every place of power in our country, and controls the conduct of many of our high officials. It is becoming so suave and insinuating as to deceive the very elect concerning its true character and ultimate purpose. With all the glamour thrown around it, it is Romanism still. Should it be allowed to overrun our land, as seems at least possible, what will be the result? "There will be," in the words of another, "a powerful theocracy established in the heart of the Republic, all the subjects of which will be bound to absolute obedience to a foreign head; our public schools, our system of popular education will be overthrown, and the already thick cloud of popular ignorance will darken into midnight gloom; progress even in science and the arts will be largely blighted; un-Republican and un-American ideas will be diffused among the masses, leading them on through the stages of revolution, anarchy and civil war to absolutism; vice and immorality will widely prevail; and the United States will become not a larger New England, but a corrupt and degraded Mexico."

In other parts of his address Dr. Roberts quoted from Rev. Dr. Barrows of Chicago, who has recently been in

India: "There is scarcely a variety of work which our missionaries are called upon to do in foreign lands that is not necessary for our home missionaries to do in our own land.

"Of those foreign born and of foreign parentage there are living under the stars and stripes over 20,000,000 people.

"We send missionaries to the ignorant and priest-ridden people of Old Mexico, and I thank God for it, but we have the same classes exactly in New Mexico and Arizona.

"We send missionaries to the pagans of Asia, and it is our duty to do so, but we have pagan temples and idol worshippers in nearly all our large cities.

"We send missionaries to some of the nominally Christian countries of Europe, and it is well to do so, but we are receiving every decade millions of emigrants from those very countries."

Regarding the indifference of God's people, Dr. Roberts said: This is unaccountable when we call to mind the momentous interests at stake. It has produced the impression upon the world that the machinery of the church is disjointed, and that she has only a semblance of piety left her; that the chill of death is creeping over the affections of her members; that the higher criticism is fast honeycombing her theological seminaries, and that the glory of the preached Gospel is fast disappearing quenched by the very cloud that lent it its original brightness. If it be true that she is becoming indifferent to the golden grain ready to harvest, what, in a few years, will be the result? "A harvest white in the fields,' says Dr. Pierson, "cannot be left unreaped without becoming worthless by standing. Responsibility, therefore, is upon us; opportunity is instant, not constant. The voice of God is, 'What thou doest, do quickly.' Fifty years hence, yea, five years hence, we shall not be able to do what we can to-day. Very soon there will be no room for our Lord in the inn; all the apartments will be full—even the cattle stalls are filling up. It is vain to attempt to dislodge what has a chance to get firmly rooted. The child now impressible becomes the unimpressible man—virgin soil sows itself with fungus growths that get to be as impenetrable as an African jungle, and as full of venomous beasts of prey. In a community where the Gospel of Christ is not preached, Satan's gospel of self, sin and no judgment to come, is preached; and there are the nurseries of polygamy, prostitution, drunkenness, gambling, rationalism, communism and every other species of moral dynamite with which to blow up republican institutions."

The result upon our country of neglecting home mission work, Dr. Roberts said, would be disastrous. It would be nothing less than the church, which supplied much of the bone and sinew of the continental army, failing to perpetuate the blessings purchased for us by blood and treasure. It would be nothing less than the church, which formed one of the strong arms which broke the yoke of George the Third, hanging helplessly down instead of exerting itself to break a more galling yoke put upon our necks by the Pope of Rome. It would be nothing less than the church which helped in shaping the early Christian educational system of our country, allowing her youth to be educated in infidel and semi-infidel institutions. It would be nothing less than the most patriotic of the colonial churches losing her loyalty to the republic and neglecting the institutions handed down to us by our fathers."

These ringing words should not fall on deaf ears. God's people should bestir themselves. Sin, evil and Romanism must be overcome by the same means that Christians have been made children of God—the preaching of the Gospel of Christ.

DR. SHELDON JACKSON.

THE whole Presbyterian Church honored itself by electing as its Moderator the Rev. Dr. Sheldon Jackson, the famous missionary of Alaska, at the meeting of the General Assembly in Winona, Indiana, last May. Last year we had the pleasure of meeting Dr. Jackson for the first time, and, as in the case of General Grant, his chief characteristic seemed to be simplicity of character. A man of apostolic zeal, he is respected, honored and loved by all American Christians.

Writing of Dr. Jackson's election the Rev. Dr. Henry M. Field says in the New York *Evangelist*, June 3, 1897 :

"Sheldon Jackson is a peculiar figure in the church. For thirty years he has been in the very front of the army of the Lord always on the skirmish line, wherever there were dangers to be met, or hardships to be endured. Thus he has carried the Gospel Westward and Northward to the Arctic circle. Such a man all were glad to see dragged out of his retirement and placed in a position of honor that he so well deserved. Dr. Spining struck the keynote of popular feeling when he drew the picture of Paul coming down to inspect the Assembly, and the officers, zealous to do him honor, proposed to introduce him to its most distinguished members, among whom were a President of the United States [ex-President Benjamin Harrison] and a member of his Cabinet [Mr. John Wanamaker,] to which the old saint replied, 'I will see them later, but just now I should like to see Sheldon Jackson!' and when the two looked in each other's face, Paul's first salutation was, 'Why, you are not any taller than I am!' This took the house by storm, and the Commissioners could hardly have shown more enthusiasm if they had been voting for Paul himself."

The Editor of this magazine is happy to count among his dearest friends members of Dr. Jackson's family. A few years ago when the Rev. Dr. George Norcross, for nearly thirty years the beloved pastor of the Second Presbyterian Church, Carlisle, Pennsylvania, invited us to preach in his church for a week, it was our privilege to be the guest of Dr. Norcross and his wife, who is a sister of Dr. Sheldon Jackson, and we can never forget the gracious hospitality of the good pastor and the lady of the manse and their charming family. The whole Church of Christ in the United States rejoices equally with the Presbyterian Church in the honor conferred on Dr. Jackson and the recognition of his faithful, heroic service in the work of the Lord.

Death of Dr. J. H. Brookes.

In the death of Rev. Dr. James H. Brookes of St. Louis the Christian world has lost one of the greatest Bible preachers and teachers of this generation. As pastor of a large Presbyterian church in St. Louis, teacher at many Bible conferences, particularly the Niagara Conference, and editor of the monthly journal *Truth*, he was a tower of strength in the Church of Christ. His voice and pen were used in might and power to declare the truth of God's Word in its

integrity, to lift up Christ as the Saviour, to lead sinners to the Lamb of God, and to comfort believers with the blessed promises. The Lord called him home on Easter Sunday, April 18, 1897. His years on earth were sixty-seven, and now having fought the good fight, having kept the faith, he is forever with the Lord. He preached in his own church the previous Sunday from the text,

"They Shall Never Perish."

John x. 28.

The outline notes of his last sermon, written on a sheet of paper found in his Bible, were as follows:

I. ATONEMENT:—Matt. xx. 28; xxvi. 28; Rom. v. 6; 1 Cor. xv. 3; 2 Cor. v. 21; Gal. i. 4; iii. 13; Eph. i. 7; 1 Peter ii. 24.

II. FORGIVENESS:—Luke v. 20; vii. 48; Acts x. 43; Col. ii. 13–15; 1 John i. 7; ii. 12; Ps. ciii. 12; Isa. xxxiii. 17; Micah vii. 19.

III. INTERCESSION:—Luke xxii. 32; John xvii. 20; Rom. viii. 34; Heb. iv. 14, 15; v. 20; vii. 24–26; 1 John ii. 1; Rev. viii. 3.

IV. OMNIPOTENCE:—Matt. xxviii. 18; John iii. 35; xiii. 3; xvii. 2; Eph. i. 20–22; Phil. ii. 9–11; Heb. i. 2; 1 Peter iii. 22; Dan. iv. 35.

V. OMNISCIENCE:—John ii. 24, 25; xvi. 30; xxi. 17; Matt. ix. 4; xii. 25; Acts i. 24; Heb. iv. 13; Rev. ii. 23.

VI. OMNIPRESENCE:—Matt. xxviii. 20; xviii. 20; Mark xvi. 20; John xiv. 23; Acts xviii. 9, 10;

VII. UNCHANGING LOVE:—John xiii. 1; xiv. 19; xv. 13; Rom. viii. 35–37; Phil. i. 6; 1 John iii. 16; Rev. i. 5, 6.

Our spiritually minded Catholic readers, and, indeed, all Christians, can spend a profitable hour in looking up those texts and learning them by heart. The exercise will do them more good than going to masses, or saying the rosary, or confessing their sins to priests.

War in the Catholic University.

The dissensions in the Catholic University at Washington continue with unabated vigor. Recently the Roman Catholic Order of Hibernians, contributed $50,000 for the endowment of a chair of Celtic literature in the University, and now the German Roman Catholics, led by Monsignor Schroeder, the arch-enemy of the Irish, desire to establish a chair of Germanics in the institution. This is not in accordance with the wishes of Cardinal Gibbons and the other directors of the University who do not forget that Schroeder was the leader of the faction that caused the removal of Bishop Keane from the university and his transportation to Rome, where he is as harmless as Father McGlynn is in his little parish at Newburgh. The New York papers of June 9, 1897, published the following dispatch:

"The speech of Mgr. Joseph Schroeder, of the Catholic University, at the meeting of the Catholic Central Verein, in New York city, yesterday, in which he urged that body to aid him in his efforts to raise $50,000 for the endowment of the chair of Germanics at the University, has aroused a bitter feeling among his fellow-professors. One of the American professors, said Mgr. Schroeder, is the representative of a pet policy of Emperor William in this country. To further his ends he secured the deposition of Archbishop Keane. Following that he preferred charges against Professors Pace, the dean of the philosophy faculty; Grannan, the dean of the Divinity College, and Drs. Shahan and Bouquillion. These gentlemen represent the American party in the University, and Mgr. Schroeder has not hesitated to accuse them at Rome of heresy. It is confidently predicted that Schroeder will soon be ousted from the University."

THE EPISTLE TO THE ROMANS: A BOOK STUDY.

Salvation a Free Gift of God, not Earned or Merited.

BY PROFESSOR GEORGE B. STEVENS, PH.D., D.D., YALE UNIVERSITY.

AMONG the people residing in various parts of the world who became Christians on the day of Pentecost are mentioned "sojourners from Rome" (Acts ii. 10). It is natural to think that these persons on returning home established the Church of the capital. Its location would explain its rapid growth. From all parts of the world people flocked to Rome; among them would be Christians from the East, and thus, by addition from without as well as by growth from within, the flourishing Church (comp. 1, 8; 16, 19) to which Paul wrote (about A. D. 58) would be rapidly built up.

Paul had not yet visited Rome when he wrote the Epistle. But he knew many individuals there. He regarded the Church as belonging, in general, to his Gentile-Christian sphere of labor. He appreciated the importance and influence of the Church of the capital, and was thus led to write to them in order to confirm them in correct views of the Gospel.

The Apostle's great contention in the Epistle is that salvation is of grace, not of works; that it is God's free gift, and is not merited by man's goodness. There had been growing up among the Jews for a long time a strictly legal conception of religion. It was thought that God treated men precisely as they deserved; that He apportioned out to them His rewards and penalties in exact equivalence to their deserts. On this view each good deed had a certain saving value; if such deeds were numerous enough the doer achieved thereby acceptance with God. With this idea were associated very superficial conceptions of what constituted complete obedience. Religion was thought to consist in outward rites and performances, such as the saying of prayers, offering of sacrifices and giving of alms. The state of the heart was little regarded. Every reader of the Gospels is familiar with the religious ideas of the Pharisees of our Lord's time, and with the way in which He set in contrast to them His own religion of the heart and life. One must bear in mind this Jewish externalism and legalism in order to understand the Epistle to the Romans.

Jewish religious ideas were, of course, carried over into the Christian Church, and powerfully influenced the thought and life of the early disciples. The earliest converts were Jews, and had no idea that in becoming Christians they should cease to be Jews. They brought with them their inherited ideas concerning God and the religious life. They believed on Jesus as the Messiah, but they did not suppose that this belief changed their relation to their own law; they must still obey that, they thought, in order to be saved.

It is plain that in this position there was an attempt to combine two principles, to hold to two ways of salvation. It was necessary to believe on Christ, but it was also necessary to keep the law. Here are two conditions of salvation: faith and works; and two grounds of salvation: grace and merit. Most minds saw no incongruity between these two principles. The Gospel was viewed as an addition to Judaism, completing and fulfilling, but not abrogating it. It was the providential mission of Paul to show that these principles were inconsistent, that salvation could not be through faith in Christ and by deeds of obedience to the Mosaic law at the same time, and that the latter had served its purpose in preparing the way for the Gospel, and had now passed away.

These propositions he argues out most fully in Galatians and Romans. Individual passages from these Epistles cannot be fully understood apart from the course of the whole argument. How he established his views in Romans I will attempt to show by an analysis of its contents.

The central thought of the Epistle is: Salvation is the free gift of God's grace, and is appropriated by man through faith in the Redeemer. Before entering on the proof of this positive proposition Paul disproves the opposite doctrine that salvation is attained by works of obedience on the basis of debt or desert. After the salutation (1: 1–7) and thanksgiving (1: 8–15) he presents the theme of the Epistle (1: 16, 17), and enters at once upon the argument to prove that salvation is not by works (1: 18 to 3: 20). This argument constitutes the first great division of the Epistle and, since it is designed to establish a negative proposition, may be called the negative section.

The Apostle employs a very simple mode of argument to show that men cannot be saved by their good deeds. He takes the two divisions of mankind—Gentiles and Jews—and, arguing from observation and experience, contends that in neither case have they any good deeds to show which are adequate to found a claim upon God to salvation. He takes, first, the Gentile world (1: 18–32) and shows that, although God has been revealed to them in nature and conscience, they have by their wickedness and idolatry obscured the knowledge of God, and have sunk to the lowest depths of moral degradation. The implied inference is: Surely the Gentiles have no good works by which they can hope to merit God's favor.

The Apostle then takes up the case of the Jews (2: 1 to 3: 20). He does not, indeed, directly mention the Jews by name until 2: 17, but it is evident from the beginning of the second chapter that he has them in mind. The sum of his indictment is that they "practice the same things" (2: 1) as the Gentiles. In their self-righteous condemnation of the sins of the heathen they logically condemn themselves; they are "hearers" rather than "doers" of the law (2: 1–3). Moreover, in some respects they are more blameworthy than the heathen. They have sinned against greater light; they have had the special revelation of God's will given in Old Testament Scripture (2: 18), and have not obeyed its requirements. The Jew, therefore, has no advantage over the Gentile in respect to the prospect of salvation by works; "We have laid to the charge both of Jews and Greeks, that they are all under sin" (3: 9). The proposition, no salvation by works, is accordingly proved by saying, All men are sinners; they have not kept God's law; for sinners, salvation can only be by grace or favor.

The Apostle now enters upon the proof of his positive proposition—Salvation is by grace upon condition of faith (3: 21 to 8: 39). He introduces this proof by showing that God has made, through the atonement of Christ, a full provision for the salvation of all men (3: 21–31). A way of salvation "apart from the law" (3: 21) has been provided; Christ has satisfied all the demands of the law; it is only necessary that men accept His gracious work on their behalf.

In the fourth chapter Paul presents the Old Testament argument for his doctrine. The gist of it is that men have always been saved by grace on condition of faith, and not by merit on condition of works. This is the teaching of the Old Testament itself. He shows that it was Abraham's faith, not his good deeds, which God "reckoned for righteousness" (4: 3). His acceptance before God was not based upon his circumcision (4: 10, 11), or upon any claim or prerogative of his whatsoever,

but solely upon God's gracious favor. These considerations the Apostle evidently regards as decisive, for in a triumphant manner he now dwells upon the blessed results of justification (5: 1–11). This principle of a gracious salvation is the key-note of the whole Gospel. God is merciful, and treats men better than they deserve. He requires only that they should repent of sin and cast themselves in self-surrender upon His goodness. On this secure basis the believer's hope rests. If God was so gracious as to provide salvation for sinners, how much more will He surely save us after He has forgiven and accepted us (5: 10, 11).

He next draws the famous parallel between Adam and Christ (5: 12–21), for the purpose of showing that the grace of God in Christ is broad and mighty enough to outdo the destructive work of sin which began in Adam's trespass, and has spread its power and effects over the entire race. The key-words here are "much more" (vs. 15, 17); that is, much as we must affirm concerning the universality, power and guilt of sin we can affirm even more of the divine grace, which is more than a match for the evil from which it would save us.

Chapters 6 and 7 are devoted to the answering of objections and to the refutation of false inferences. To many Jewish minds Paul's doctrine of freedom from the law appeared very dangerous. Such liberty would seem synonymous with license, and would be thought to encourage sin. If we are not under the law, then why may we not freely violate it? Paul answers by appealing to the very nature of the Christian life. It is a life of righteousness; it can have no affinity with sin. Paul did not mean that men were free from the law in the sense of being free to break it. They were not under the law as a means of being saved, but under grace. They were, however, under the changeless moral obligations which the law had enforced, and even more under them now than before, because Christianity was itself the highest law, the fulfillment and idealization of all the Law and the Prophets.

But a new difficulty confronts the Apostle. If, as you say, the law never could save men, and was not meant to save them, what was it meant for? Paul answers: It was meant to show men their duty and to make them sensible of their plain failures in doing it. It was a mirror in which men could see themselves as sinners. This self knowledge which the law gave was designed to lead men to repent and cast themselves in their helplessness upon God's grace for salvation. In this way, Paul argues, the law served the ends of the Gospel; it showed men their need of the Gospel, and "humbled the proud to desire Christ's aid" (Luther). This argument is developed in 7: 7–25.

Chapter 8 is a pæan of joy on the blessedness of the justified state. It is one of the most eloquent and beautiful and one of the most practical chapters in the New Testament. In it are celebrated the glorious freedom and blessed hopes of the children of God. Nowhere has Paul entered more profoundly into the nature, the joys and the high requirements of the Christian life. It is one of the "little Bibles within the Bible," as Luther was accustomed to call certain chapters.

With chapter 8 the main argument of the Epistle closes. Chapters 9–11 are of the nature of an appendix and treat of the difficult problem, How are we to view God's providential dealing in the apparent rejection of the Jewish nation? Paul has three things to say on this question: 1. Whatever view we take we must not question God's right to do what He has done (chap. 9). 2. His rejection of the Jews was not arbitrary, but had a reason in their unbelief (chap. 10). 3. This rejection is not forever; the Jews shall be restored (chap. 11). The closing chapters (12–16) contain exhortations concerning various virtues and duties, together with personal notices and salutations.—*Sunday School Times.*

QUEEN VICTORIA'S JUBILEE.

WHILE the civilized world, and especially the English speaking portion of it, is commemorating the Diamond Jubilee of Queen Victoria the Irish Roman Catholics in their own country and in the United States are manifesting an evil spirit towards the good woman and great queen who has reigned for sixty years over a vast empire. The perennial woes of Ireland are assigned as the cause of their hostility to the Queen, but it would be more true to say that the Protestant religion which she professes and which she swore at her coronation to uphold is the chief factor in the opposition they so ungraciously display.

On the day of her coronation, June 28, 1837, Queen Victoria in the presence of the Houses of Parliament in London made and signed the following Declaration:

"I, Victoria, do solemnly and sincerely, in the presence of God, profess, and testify, and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same, declare that it was null and void from its beginning."

Her Majesty made and signed this declaration in the presence of the Houses of Parliament.

The Bill of Rights, which secures the Protestant succession to the English Crown, and was passed in the reign of William and Mary in the year 1689, is as follows:

"And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish prince, or by any king or queen marrying a Papist, the said lords spiritual and temporal and commons do further pray that it may be enacted that all and every person or persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm and Ireland and the Dominions thereunto belonging, or any part of the same, or to have, use, or exercise any Royal power, authority or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance, and the said Crown and Government shall from time to time descend to, and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same in case the person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead."

The hatred of Protestantism entertained by the Roman Catholics has blinded them to the virtues of Queen Victoria, whose reign has been the longest and most glorious in the history of the British Empire, and they have sought divers ways of expressing it. The Pope, who claims to be a king among kings and queens, though his pretensions are laughed at by the other royalties since his own Italian subjects deprived him of his temporal power, sent a delegation to England to congratulate the Queen. But the Irish priests and politicians, "at home and abroad," have declined to take part in the general rejoicing of the Christian world on this occasion.

The press dispatches (June 15, report that at Kansas City, Missouri, the Roman Catholic bishop refused to attend a meeting of citizens organized for the purpose of doing honor to Queen Victoria. All the churches of the city, except those of the Roman communion, agreed to have prayers offered for the blessing of God upon the Queen. "I shall order no prayers for England's Queen in our churches," said the Roman Catholic bishop. "Nay more, I shall, if necessary, expressly prohibit such prayers in all our churches. Our people have no occasion to invoke special blessings on Queen Victoria. As a good woman we admire her; as Queen we have no prayers to offer for her."

The irrepressible conflict between the religion of the Bible, the Christian religion, and Romanism will continue as long as the bishops and priests have the power to coerce, oppress and intimidate the people. When the truth is known, however, that the good God can save the people without the priests, there will be a time of reckoning with the latter. Malevolence and uncharitableness towards Protestants have been inculcated by the priests upon their ignorant dupes. But when the people learn the way of God they will turn upon those priests and consign them to the condemnation they deserve.

More "Conversions" to Rome.

Sir Richard Burton, the English author and traveller, married a Roman Catholic, and though a Protestant all his life, when dying his wife called in a priest and he was baptized and anointed, and thus made a Roman Catholic. The New York *Herald*, May 30, 1897, speaking of Burton, said: "On his deathbed, when he was unconscious, Lady Burton called in a priest who gave him the last rites of the Catholic Church." Sir Richard Burton's niece in a life of her uncle published last year characterized this "conversion" as "the kidnapping of an unconscious soul."

A few months ago the Roman Catholic papers announced that an octogenarian in Ireland, Sir Mark Tuite, had bowed the knee to the Pope, whereupon a member of the Tuite family writes to the Dublin *Daily Express*, (April 27), as follows:

"I have read with astonishment a statement in your issue of the 22d, that Sir Mark Tuite, Kilruane, a man now in his 90th year had within the last week gone over to the Roman Catholic faith. I knew him intimately, being a connection of my family, and I can state that when in possession of vigor of mind and body there could be no stronger advocate for, and adherent to the principles of the Protestant faith."

These deathbed conversions to Rome, says Father Connellan, the converted priest of Dublin, the majority of them when the sick person has lost all consciousness, are becoming so crying an outrage upon every human feeling that serious notice must be taken of the matter.

ROME'S DEFEAT AT WEST POINT.

ONE of the last acts of the Cleveland administration was to grant permission to the Roman Catholics to build a church at West Point, N. Y., on the Government land that includes the famous military school where officers of the United States Army are educated. The license to build the church was signed by Mr. Lamont on March 3, the last day of his tenure of office as Secretary of War.

His successor, General Alger, confirmed the grant, and added that any other denomination that desired to build a chapel there could also obtain permission. As there is a large chapel on the grounds and a resident chaplain who regularly conducts services which are acceptable to the officers and men who are stationed there, no denomination ever asked for special privileges except the Roman Catholics; and as a matter of fact they have the use of a building where mass is said every Sunday, confessions heard and indulgences granted, with all the rites and ceremonies of the Church of Rome. But this was not sufficient for the claims that Rome puts forth as the only real, true, genuine Christian Church. The simple Protestant service in the Government chapel was not religious worship at all in the estimation of the Pope and his followers. They must have holy water, candles, vestments, mass books, etc., and when Satolli visited West Point last year a fine church was planned that would cost $20,000. Father O'Keefe, the pastor of the Roman Catholic Church at Highland Falls, who says mass at West Point every Sunday, began to collect funds for the proposed church, and the work was well advanced when on May 18 the Attorney General of the United States, Judge McKenna, a Roman Catholic, rendered a decision that it was unlawful to build a Roman Catholic church on Government land, that the Secretary of War had no authority to grant such permission, and that Congress alone could give such a permit.

There was consternation in the Roman ranks when this decision was announced. The legal adviser of the President has declared that they could not have their church at West Point, and as if to add insult to injury, Judge McKenna in rendering this decision said he was not actuated by religious motives, as he was a Roman Catholic himself. If he were a Protestant it could be said that he was a bigot, and the "rights" and "claims" of Rome would still remain. But as a son of "the Church" his action was that of a traitor, a renegade and apostate. Why, he was as bad as a converted Catholic, and in the estimation of the Pope and his friends, that is as bad as any person could be. There is absolution and forgiveness for a burglar, a murderer or any other criminal, but there is none for a person who believes he can be saved by the power of Christ alone and denies the power of the Pope and priests.

Mr. Frederic R. Coudert, the well known lawyer and zealous Roman Catholic of this city, gave expression to the indignation of the Roman Catholics at Judge McKenna's decision in an interview published in the New York *Journal*, May 22, 1897, in which he said: "The decision of the United States Attorney-General that we cannot erect this Catholic chapel at West Point is so astonishing and so unexpected that I hardly know what comment to make." He continues to say he "is amazed to think that a public official holding an office of so much responsibility could render such a decision;" and he threatens President McKinley with the "Catholic vote" and the loss of his (Coudert's) support if he sustains Judge Mc-

Kenna's decision. As the Attorney-General had merely declared what the law in the case was, and as Mr. Coudert has always been a member of the Democratic party, his threats are the vaporings of a disappointed papist who in the interests of his Church would override all law.

Mr. Coudert said further : "True, Judge McKenna may claim that in rendering his decision he was guided solely by the statutes governing the case, but that will not blind those who know the facts to the real motive actuating those who oppose the building of this chapel."

Evidently he suspects that the Attorney-General is a converted Catholic, like the wife of the Posmtaster-General (Mrs. Gary), and is most anxious for the enlightenment and conversion of the soldiers at West Point, as all converted Catholics should be. "It is too bad," said Mr. Coudert in closing the interview, "that Mr. McKenna is a Roman Catholic. This, however, does not render less unjust his action. Neither can his plea that legal consideration alone entered into the question, convince the people that his action is not an injustice to Catholic citizens."

As Mr. Coudert is a prominent citizen of New York, his indignation has been kept within the bounds of moderation compared with the ravings of the Roman Catholic papers. The *Church Progress* of St. Louis that made such a savage attack on Mr. Moody when he was in that city, said in a leading article (which was headed "Disloyal to God and the Constitution") in its issue of May 29 : "The fact that Mr. McKenna speaks of the Catholic religion as 'sectarian,' and of a building used for Protestant meetings as non-sectarian, shows that he is either an enemy of the religion to which he is supposed to belong, or else is utterly ignorant of its first principles." (The first principle of the Roman religion is to acknowledge no other law or authority but that of Rome; and this "first principle" would be absolute here, as it was in times past, and as it is now in countries that acknowledge papal supremacy, if it could be enforced.)

"If Mr. McKenna had been a non-Catholic politician," continues the *Church Progress*, "he probably would not have dared to face the public indignation which such an abuse of his official position in the interest of the Protestant sects would have aroused; but because he calls himself a Catholic he thinks that he can sell the souls of his brethren with impunity. Perhaps he is even one of those religious jellyfish who are afraid to recognize the most rudimentary civic rights of Catholic citizens lest Protestant bigots should say that they are partial to their own co-religionists !

"Mr. McKenna, and all other men in political offices, must be made to understand that the American people demand the equality before the law that the Constitution guarantees them; and that Protestant sectaries must not and shall not be accorded privileges that are denied to the children of the Church."

It is not equality that the Church of Rome wants, but supremacy, and this claim the "Protestant sectaries" will never allow. Almighty God has destined the American Republic, where His Word has free course, for the triumph of Christianity, and in His own good time Rome will receive her *coup de grace* in this country. But the people should be told to come out of her and be separate from the unclean thing. They are the victims of the greatest delusion that God has permitted upon the earth. They should be told that God can and will save their souls if they come to Him with faith in Christ. When they know this, they will turn away from the priests and false teachers like the editors of the Roman Catholic papers.

ROME'S INTERPOLATIONS.

THE authorized English Bible, following too implicitly the Latin Vulgate, and the Roman Catholic Douay Bible contains this verse: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one" (1 John v. 7). The revisers of the authorized English Bible have omitted these words for the reason that they are found in no Greek manuscript older than the fifteenth century, in no Latin older than the ninth century, in none of the ancient Versions, in none of the Greek Fathers, in none of the Latin Fathers. Knowing this, Roman Catholic Greek scholars sent the question to Rome: Whether the text could be left out as a gloss, or at any rate could be considered of doubtful authenticity? The verdict of the Pope's advisers, "after every argument had been weighed with most dilligent accuracy," was an emphatic *No* (*Negative*). There is absolutely no critical support for retaining the text. This is only another declaration that the Papacy is immovably resolved to ignore indisputable evidence whenever it seems to clash with its former dicta. Part of the power of Rome lies in her cunning reserve, but very often, as in the present instance, it is a power that is bought at the cost of truth.

It is vain to expect that intelligent men can give their adherence to a church that requires the acceptance of a verse as divinely inspired which all scholars and Bible students have pronounced to be an interpolation Such demands upon faith and reason as this will explain to Americans why the educated classes of Spain, Italy, Mexico and other Roman Catholic countries are sceptics and anti-clerical. The pity of it is that knowing no other Christianity but Romanism, the caricature of Christianity, they reject and oppose all that calls itself by the name of Christ.

This decision is on a par with the mis-translation of the Greek verb *metanoiete* in the Roman Catholic Bible. In spite of the fact that the word simply means *repent*, all the Roman Catholic versions, even the most recent, in Italian, German, French and English persist in substituting *do penance* as its equivalent. Only one Roman Catholic bishop, Kenrick, more noble than his brethren, knowing what the original meant, had the honesty to translate *metanoiete* and its derivatives by *repent* and *repentance*, and not by *do penance* and *penance*.

The Roman Catholic Church has very little use indeed for Bibles in the vernacular, and absolutely none for such as are not corrupted by mistranslations and deformed by glosses and comments. The Word of God says to every man, Repent. "Except ye repent, ye shall all likewise perish" (Luke xiii. 3). The Roman Church reads it: "Unless ye do penance, ye shall all likewise perish." The Romish penances differ in no wise from the austerities and macerations common to all pagan systems. The Brahman fakir, the Buddhist recluse, the Mohammedan dervich, the Catholic monk, all do penance to obtain salvation; but the Word of God declares that salvation is a free gift bestowed upon men by God, and there is no other name given under heaven whereby we can be saved, but the name of Jesus Christ.

Notwithstanding the mistranslation and dishonest interpolations we wish the Roman Catholics would read their own Bible. The Pope has told the priests in an encyclical to read it, but they do not obey him. Even the Breviary lessons are read only by a few priests, though it is a "mortal" sin to omit the daily recitation of this collection of ridiculous legends and Scripture.

A JESUIT'S MARRIAGE.

AMONG the precious treasures of a Roman Catholic lady in this city is the Martin Luther engagement ring, with which the great Reformer espoused the beautiful nun, Catherine von Bora, who made his life so happy amid the fierce contentions of the Reformation period. The possessor of the ring is Mrs. John Vinton Dahlgren, who was formerly a Miss Drexel, cousin of the Miss Drexel who became a nun some years ago. It would be a graceful act on the part of Mrs. Dahlgren to send the historic relic to the Jesuit priest, Father Klein, who was recently married to Miss O'Hagan, daughter of the late Lord O'Hagan, the famous Lord Chancellor of Ireland, the foremost Roman Catholic layman of his generation. Father Klein is said to be the first Jesuit to get married in an honorable manner, and there is no doubt but he and his young bride would accept such a present and cherish it as a most precious memorial. But perhaps Mrs. Dahlgren is keeping the ring for a present to one of the Jesuits in this city who might have matrimonial aspirations and expectations. It has been said that marriage, like other events in human experience, is often contagious, and Father Klein's good example might soon be followed by some of the holy fathers of the famous Jesuit society.

Father Lambert (the "Ingersoll" Lambert) devotes an editorial in the New York *Freeman's Journal*, May 29, 1897, to the marriage of Father Klein in which he quotes a cable dispatch from London, dated May 24, as follows:

"Catholic circles here are greatly exercised over the remarkable marriage of E. de Beaumont Klein, a former Jesuit priest, with Hon. Kathleen O'Hagan, eldest daughter of the late Lord O'Hagan, Lord Chancellor of Ireland. It is stated that Klein is declared to be the first Jesuit that ever left the Church."

Lambert calls this a "scandal," and says the change of religion a few years ago on the part of Lady O'Hagan and her family, including the chaplain, Father Klein, was "an event of world-wide interest." The "excitement" in Roman Catholic circles, he adds, was increased by the announcement of the marriage; and he counsels all Roman Catholics "who are in danger of taking scandal from this painful subject" to keep cool and take a charitable view of the situation. "We would remind all," he says, "that Christian charity bids us pray for those who need alike the grace of God and our brotherly intercession." Perhaps he has some notion himself of following the Jesuit's example, if he could find a rich titled lady to make his home happy. He is evidently surprised that other Jesuits have not gone and done likewise, for he says that Father Klein's marriage is the first to take place in "the Jesuit body, with its membership of 14,000 workers in all parts of the world;" and he declares that their hatred of marriage "is a living miracle of Catholic loyalty and purity."

But Father Lambert does not state that this army of Jesuits might do worse than get married in a lawful, public and honorable manner. If history speaks truly, the criminal history of the Jesuits in their dealings with governments and individuals is a black one. That is the record. If they were married their humane instincts would be developed, and their name would not be a by-word and reproach, as it is now. By all means let Jesuits enter the holy state of matrimony and they will be a blessing instead of a curse to the world.

Two years ago THE CONVERTED CATHOLIC published the account of the conversion of Lady O'Hagan, her family and chaplain. The oldest son is now Lord O'Hagan. The withdrawal from the Roman Catholic Church of this distinguished family created a sensation greater even than this marriage.

Dr. Cramer's Book on General Grant.

The extracts from Dr. Cramer's recently published work on General Grant which we printed last month were greatly enjoyed by our readers. We hope many of them will order the book and see for themselves what a noble figure is presented in this volume. General Grant was a great leader of armies, one of the greatest in the history of the world; he was a great President of our country for eight years; but as revealed to us in this volume he was greatest in the sublime simplicity of character and the manly virtues that adorn the human race.

The New York *Christian Intelligencer*, June 9, 1897, in a review of this book—"ULYSSES S. GRANT. Conversations and Unpublished Letters. By M. J. Cramer, D.D., LL.D., ex-United States Minister to Denmark and to Switzerland"—says:

"As time goes on public interest increases in the great leaders in the war which preserved the Union. Everything which casts additional light upon the life and character of Lincoln and Grant is eagerly sought for, and they are coming to be known better by the present generation than even by that in which they lived. This gives special value to the little volume before us, in which the husband of General Grant's sister gives, from conversations and unpublished letters, a fresh and delightful view of the great soldier's relations to his family, and of his views and motives as revealed in the intimacy of private life. He stands forth, as thus tested, an even nobler character than appears from his public acts. These intimate talks and family letters show that his success as general and President was built upon the enduring qualities of truth, faithfulness to duty, honesty, purity and conscientious patriotism. It is further manifest that these qualities of noble manhood were founded on a reverent Christian faith. His freedom from profanity, his abhorrence of low and filthy conversation, his absence of self seeking and his temperance, except it may be in the use of tobacco, stand forth conspicuously in this unpretending record. The book is a worthy tribute to a man great in private as well as in public life."

The work is published by Eaton & Mains, the Methodist Book Concern, New York, and can be had at the office of THE CONVERTED CATHOLIC, price 90 cents.

Dr. Hall's Sermon Translated into Hungarian.

Among the recent publications received at this office is the "Evangeliumi Hirnok," the only Protestant religious magazine published in the Hungarian language in the United States. It is issued at South Norwalk, Conn., by Evangelist B. Basso, who is doing a good work among the Hungarians in Connecticut. There are over 200,000 persons of that nationality in this country, nearly all Roman Catholics, and we are glad to see that a good beginning has been made to bring to them a knowledge of the Gospel of Christ.

In this publication the sermon of Rev. Dr. John Hall that appeared in THE CONVERTED CATHOLIC last year, "Bible Reasons Why We are Protestants," is translated into Hungarian, with the following formidable title:

Bibliai Okok

Hogy Miert Vagyunk Mi Protestansok.

REV. JOHN HALL, D. D, New Yorki Presbiterian Pasztornak.

Egyik Predikacioja Nyoman.

ALIPIGE: Peter apostol elso levelenek 3-ik resz 13. verse:

"Hanem az Ur Istent szenteljetek a ti sziveitekben. Legyetek pedig mindenkor keszek megfelelni nagy alazatossaggal es becsulettel azoknak, a kik szamot akarnak venni a ti bennetek valo remenysegrol."

A VOICE FROM QUEBEC.

BY REV. E. BOSWORTH, FIELD SECRETARY, GRAND LIGNE MISSION.

The following incident will show some of the difficulties under which missionaries laboring in Roman Catholic countries perform their work. A few months ago there came into the city of Montreal a woman from one of the country towns. She was suffering from cancer, and had come to have an operation performed at one of the leading hospitals. Before entering that institution she stopped for a few days at the home of her brother, who had been converted from Romanism about five years previously. Like a true Christian man he earnestly desired that his Roman Catholic sister might know Christ and His forgiveness, and with a Bible woman, whose labors had been very much blessed, made prayerful efforts for his sister's conversion, with the happy result that before she entered the hospital she was rejoicing in Christ as her Saviour.

The cancer was removed and she returned to her home, but, as frequently happens, in a few weeks the cancer returned in a more malignant form than ever. The Bible woman went down from Montreal to nurse and comfort her. A few days after her arrival the parish priest called to administer the last rites of the Roman Catholic Church to the dying woman. She did not wish to see him, but he forced himself into her presence. Looking into the priest's face she said: "I have no further need of a priest; Jesus is my great High Priest. He has passed into the presence of God, where He ever liveth to plead for me." When the priest urged upon her the necessity of partaking of the mass, she said : " I have no need of any further sacrifice; Jesus Christ was sacrificed for me, and through His death I now live, and shall live throughout all eternity with Him." Then she pleaded with the priest as only a dying woman can plead, that he would accept this Saviour, who had brought so much joy to her, as his personal Reneemer.

The priest, finding the woman firm, retired and in great indignation upbraided her husband for allowing his wife to become a heretic, saying that he was sure "that she had a Bible, and that her nurse was a heretic too." The husband demanded the Bible from his wife. At first she demurred, but he took it from her bed where she had hid it, and gave it to the priest, who tore it from its cover, spat upon its pages and trampled them under his feet, then picked it up and tossed it into the fire, telling the family that so would their souls burn in the flames of hell if they listened to the teachings of such a Book. The Bible woman was immediately sent away.

A good neighbor who had become interested in the case of the sick woman wrote a few days later to the missionary at Montreal on behalf of the dying woman, who stated how much she missed her "precious Book of God," and urged the missionary to put as much of God's word as she could in her reply, naively adding, " I can perhaps hide a letter where I could not hide a Bible." The letter was sent to the care of her neighbor. A little later she passed away in the triumphs of faith, God mercifully continuing her reason bright until the last. At her funeral the whole countryside was excited. She had died outside the pale of the Roman Church; she could not be interred in consecrated ground; the family were forbidden to follow her remains to their last resting place. A missionary from Montreal and a few friends who had come with him, took charge of the body and gave it Christian burial.

It is difficult anywhere to win Romanists, but much more so in the province of Quebec, where seven-eights of the whole population are Catholics. But a brighter day is dawning even for Quebec.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XVIII.

MISERABLE CONDITION OF PRIESTS—TYRANNY OF BISHOPS.

AS long as human nature is what it is men will be found to break through the laws with which society for its own protection and existence surrounds itself. The blessed Saviour foresaw that even His most sacred and just laws would not be always held inviolable, and He gave a severe rebuke to Peter when that Apostle boastingly proclaimed that though all men should deny Jesus, he would keep His law and never deny Him. The Saviour desired anxiously that men should not break His law, but He never taught that those who had that misfortune should be looked upon as men already condemned. When Peter did curse and swear that he knew not Jesus, the blessed Saviour by a look recalled to his mind his former promise, and Peter went out and wept bitterly for his sin, and was again received and restored to grace. The forgiveness of sin was the chief subject of the Saviour's discourses. Because men had sinned and grievously offended God, therefore the Saviour came. Jesus suffered death to restore man to grace and favor with God. Christ was ever most willing to receive and pardon the sinner. The Holy Bible is full of examples; the story of Magdalene; the parable of leaving the ninety and nine and going to seek the lost one. How often shall my brother offend against me, and I forgive him? Seven times? asks Peter. Jesus saith unto him: I say not to thee seven times, but till seventy times seven (Matt. xviii. 21–22). Then the beautiful parable of the Prodigal Son. And again in Matt. xviii., the Lord called him and said: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou have had compassion also on thy fellow servant; even as I had compassion on thee? And then his Lord being angry delivered him to the torturers until he paid all the debt. So shall my Heavenly Father do to you if you forgive not every one his brother from your hearts. And finally the penitent thief is forgiven on the cross. Christ Jesus teaches forgiveness, and the bishops of our Church by their treatment of the anointed priests show that they do not believe that there is any salvation or forgiveness for them. And if in practice there be no forgiveness for the priests, what folly is it for the people to expect forgiveness from these same unforgiving prelates and unpardoned priests? Catholic bishops, therefore, practice a doctrine diametrically opposed to the teachings of the Saviour. These are not hasty words pronounced in anger, but are clear, logical and theological deductions from a comparison of the words and acts of Christ as we find them in the Bible, and the words and acts of our bishops as seen in their treatment of priests. Whoever can come to another conclusion is welcome to his opinion; to us it appears as plain as the noon day sun that some of the bishops are heretics, and have incurred the following blessing which was especially written in the 108th Psalm for such bishops—May they be before the Lord always, and let the memory of them perish from the earth—BECAUSE THEY REMEMBERED NOT TO SHOW MERCY. But persecuted the poor man, and the beggar, and the broken in heart. And they loved cursing, and it shall come unto them, and they would not have blessing, and it shall be far from them. Set thou a sinner over them, and may

the devil stand at their right hand. When they are judged, may they go out condemned; and may their prayer be turned to sin. May their days be few; and their bishopric, let another take.

Students and candidates for the priesthood pause and consider what we say before you irrevocably bind and commit yourselves to the possibility of incurring a similar fate to that of the unhappy priests whose cases we are considering. Be advised in time. Tempt not yourselves above your strength. It is neither impossible nor very hard for any Christian layman to save his soul. It is almost impossible for a priest to save his. An aged bishop, after many years of missionary labor, being on his death bed, declared it as his firm conviction that ninety per cent. of the priests of this country would be damned. We are of the same opinion. Why then should you rush to the brink of a precipice, hoping that you will be one of the chosen few who will not fall over. The same time and money you spend in preparing for the Church would fit you for any profession in which you may acquire more honor, secure a home, enjoy the lawful pleasure alloted to man and save your immortal souls, which latter should be your chief desire. Believe not Jesuitical hypocrites who wish to cram down your throats that you have a vocation and are especially called to the priesthood, and that it would be sinful for you not to comply with it. Nonsense! to comply with a vocation is *de concilio* (merely advice), not *de obligatione* (not obligatory). Choose the safest way and never put a stole about your neck, placing the ends in the hands of a bishop who may twist your head off any time he is so disposed. If you do become priests you will not be long on the mission when, if you still remain conscientious men, you will do as we are doing —dissuade young men from following your example.

Remember, there is no home provided by the Roman Catholic Church for priests who, through physical inability or want of firmness of character, are incompetent to the discharge of parochial duties. There are many priests whom I have known to do very well while curates, but upon being appointed to parishes could not succeed at all. Again, many young clergymen are installed as pastors almost as soon as they leave the seminary; often, too, especially in the West, they are located in some out-of-the-way place, where they seldom see older and wiser priests from whom they could obtain advice. Used to the congenial company of their fellow-students at the college they now find it very lonely in their new life. A few, it is true, may find a way of passing the tardy hours by reopening their school books. Their library is limited. They may also pray and prepare sermons, etc.; but by far the greater number are of a lively temperament, and find it more pleasant to pass a social evening with the more respectable families of their parish. Liquor is invariably introduced, and soon the young pastor learns to swallow his share of the poison and become hail-fellow with the old farmer or village grocer. The company of the pretty daughter—formerly modestly shunned —is sought and enjoyed. The jealous neighbor—who sees awful crimes and misdeeds where nothing actually wrong is meant or done, except a great deal of imprudence, the result of the young man's lack of knowledge of the world, and of the whiskey punch made overstrong by his zealous entertainer—sends off a complaint, perhaps anonymously, and without question or investigation the priest receives the following note:

"Rev. Sir:—Your services are no longer required. Your faculties are hereby withdrawn. Yours in Christ,

"† Bishop of ———."

[TO BE CONTINUED.]

VARIOUS NOTES.

The following decree has been issued by the Pope:

"1. Children born in America of foreign parents, whose native language is not the English, are not obliged, when of age, to become members of the parish to which their parents belong, but they have the right to join a parish in which the language of the country—that is, English—is used.

"2. Catholics not born in America, but knowing the English language, have the right of becoming members of the parish in which English is in use, and they cannot be compelled to submit themselves to the jurisdiction of the rector of a church built for people who continue to speak the language of a foreign country."

This is a bait for the Irish-Americans who are leaving the Pope's Church in large numbers. But this policy will not retain them, and it will incense the Germans, Poles, Italians and other foreign Catholics, who in consequence, will denounce and renounce the Pope.

The article on page 203 is the substance of an address delivered recently by the Editor of this magazine at the meeting of the Presbyterian Ministers' Association of New York City and vicinity, of which he is a member. The meetings of this Association are held every Monday at noon in the parlors of the Fourth Avenue Presbyterian Church, of which the Rev. John R. Davies, D.D., the worthy successor of the late Dr. Howard Crosby, is pastor. The discussion that followed the reading of the address showed that the Presbyterian ministers and the pastors of the Reformed (Dutch) Church, who constitute the bulk of the Association, are keenly alive to the importance of all subjects relating to the Roman Church. They are thoroughly equipped to contend for the faith once delivered to the saints, and they know the history of Romanism in all its phases.

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The portrait of the late John Curry, the first President of the Board of Trustees of Christ's Mission, and the address of Mr. James B. Gillie, his successor, that appeared in the June CONVERTED CATHOLIC, were appreciated by all our readers, especially those who knew Mr. Curry personally. He was a good man who was loved by all who knew him. The friends of the Mission will be pleased to learn that Mr. Gillie is a worthy successor of our departed brother.

In Mr. Gillie's address there was a printer's mistake which made it appear that his wife was a daughter of Mr. Curry. Such is not the case. The sentence on page 166 of the June issue should read: "John Curry, his wife Elizabeth, and she who was then the companion of my life, the mother of three of my boys, have been called to a higher and better life." We may add that Mrs. Gillie is a devoted Christian who with her husband is interested in every good work.

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The season has come when many of our subscribers will seek rest and recreation away from home. We hope they will have a happy vacation and be renewed in health of body, soul and spirit. While they are away they can help this magazine by saying a good word for it to new friends and acquaintances, and getting them to subscribe for it.

The August number of THE CONVERTED CATHOLIC, with the addresses of Mrs. Mary Grant Cramer and the converted Paulist, will be an exceptionally good one. This is a favorable opportunity for our friends to interest others in the work the magazine is doing. The yearly subscription is one dollar. At such a low price many subscriptions ought to be obtained by our friends.